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NEG Bellacoola NEG

be made more powerful by magical means or the ritual acts of relatives. Although these often entail great labour and expense, parents seldom neglect their duty; in fact, care for their children is one of the strongest Bella Coola characteristics, though the methods used are so foreign to the white man that he has difficulty in realising their meaning. The hope of both parents is to have children to carry on their names; infanticide is unknown and the death of an infant is mourned almost as much as that of an adult. Sterility and impotency are frequent causes for divorce.

At the present time there is a high birth-rate in Bella Coola, although the heavy infant mortality prevents any appreciable increase in the population. In the old days, it is said, there were always large families, though much confidence cannot be placed in this statement. In families where there are several children, the first-born, whether boy or girl, assumes an important position. His or her influence, as eldest, is naturally considerable, and the parents foster this through the vague feeling that it is proper for the eldest to be the most important in the family. In adult years, and after marriage, the influence of the eldest of a family continues to have considerable weight with younger brothers and sisters.

If a man is poor he cannot hope to have more than one wife, and his family circle will be limited to their children, and perhaps to elderly parents. On the other hand, a wealthy and powerful man usually has a larger family. Not only may he have several wives, but his aged relatives, and those of his wife, look to him for support and assistance. Such are usually welcome to live in his house; they lend what aid they can in collecting food, and it gratifies a man's pride and sense of power to be closely surrounded by a large family. The Bella Coola are, on the whole, considerate to their aged relatives.[1]

[1] This is not true of the present. During the winter of 1933-4 a feeble old man, living alone, was often in actual want of food. Disliked and despised, of a morose disposition himself, none of his surviving relatives, of whom the nearest were nephews, would take him into their houses. Commenting on this man's fate, several informants pointed out how, in the old days, such a one could have found

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The married sons of a chief usually live in his house, and if he is very powerful the husbands of his daughters may also reside with him. Such a man is at the zenith of power, surrounded by a close group, formed of elderly relatives, of children and grandchildren. Connections by marriage are also added to the family group. At the present time, for example, one Bella Coola man is looking after his brother's widow, and it is felt that she is a member of his family.

Another way in which a rich man can increase the size of his family is by adoption. Parents who have lost an infant may adopt the child of some member of the ancestral family of either father or mother. The matter is usually arranged soon after birth, and the transfer takes place immediately after weaning. The real parents are willing since they know that the adopting parents will be able to validate valuable prerogatives and names for the child, which they themselves are unable to do. This desire for their child's welfare overrules parental love. In such cases the real father or mother can likewise bestow names and other prerogatives on the child, who really becomes a member of two families. This is often done by an old couple whose own children have married and moved away, and who thus find themselves lonely. It is considered disgraceful for parents to allow their children to be adopted by anyone not a member of their ancestral family, since that would be an admission of inability to bring up a child in the path of his ancestors.

"Your father was not strong," could be said to such a child as a reproach.

In the case of an orphan some wealthy relative is almost always ready to adopt him. Consequently, as he grows up, he receives his full share of the ancestral origin myth, and the names embodied therein, so that the loss of his own parents is of little consequence in the course of life. Occasionally a child is not adopted by relatives, and then his fate is indeed hard.

shelter in the house of any chief, and shared in the food which was being distributed at the almost continuous ceremonial feasts. Now, each family lives alone and no one feels any responsibility for the old men.

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TERM	DIRECT ADDRESS	INDIRECT ADDRESS
Father (*continued*).....	*mān*	*mān*
	Term used, rarely, by an adult of either sex; *tātas* is more common. *Mān* is often used by an adult when speaking to any old man as a courtesy title.	Used by an adult.
Mother's husband.....	*tātas*	*tātas*
	Terms used by small children.	
	mān	*mānāmat*
	Used by adult; more commonly *tātas*.	Used by adult.
Mother.....	*māmas*	*māmat*
	Used by baby.	Used by baby.
	pāpas	*pāpat*
	Used by small child.	Used by small child.
	nēn	*nēn*
	Used by adults of either sex with same limitations as *mān*.	
Father's wife.....	*māmas* or *pāpas*	*māmat* or *pāpat*
	Used by small children.	
	nēn	*nēnāmat*
	Used by adults, more commonly *pāpas*.	Used by adults.
	The application to step-parents of the terms usually limited to the real parents is merely a mark of endearment, without social significance.	
Parent of either sex...	*ālpualaiyuly*	*ōwastāiyk*
	These terms are used for a parent of either sex when old and feeble. Their use is a mark of courtesy and implies respect for those with wide knowledge of family history.	
Father's brother.....	*nīnī*, or by name, or *ālpualaiyuly*	*nīnī*
Mother's brother.....	" " "	"
Father's sister.....	*nukuus* " "	*nukuus*
Mother's sister.....	" " "	"
	If the family contains more distant relatives of the generation preceding that of the speaker, for example, a father's father's brother's son, or a mother's mother's brother's daughter, the terms *nīnī* and *nukuus* may be applied in courtesy to these individuals.	
Father's father.....	*kukpai*, or more commonly, *tātas*	*kukpi*
Mother's father.....	" " " "	"
Father's mother.....	*kūpaas* " " *pāpas*	*kūpe*
Mother's mother.....	" " " "	"
	Especially when living together, children usually address their grandparents by the terms properly applied to parents.	

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[888]
[595]
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2:McIlwraith E-9 (1922-1924) 1968
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[324]

nus: Kwakiutl term for power-ers distributed on "Eagle down."
pas: Scoop-net for catching salmon in rivers.
pqaqwhapis: Head-dress of eagles' tails worn by *hamats* dancers.
qwanal: Spring water.
Xaqais: Settlement in the Cowitz country.
xat-I: Cow parsnip.
Xaxlbes: Name obtained in the beginning of time from the Shuswa people in whose language it is said to mean *whale*.
Xaxwaxiwhemkois: Shaman who obtained his power from Thunder.
Xaxwemkilis: Daughter of a Kitkiles chief living in the beginning of time.
xealwalis: Wrestling.
Xeeljee-i, "The Creek": Name taken by one of the first settlers at Hallats in the beginning of time but long since changed to a *hamat* designation.
xeexeexeexe: 1—Hummingbird. [825]
2—One of the first men to settle at *Hagaimit* in the beginning of time.
xeexeexeexel-ats: Puppet-person in the form of a hummingbird.
xenqhe-ats-ik-stut: The concluding ritual of the *hamat* season.
xeexjee-i: Gambling game played with cottonpith sticks. [525]
Xeeksiwis, "The One Whose Work Has Failed": Professional name of a *hamat* novitiate. [576]
xeplaxmas: The desertion of her husband by a wife.

Y

Yakaiks: Ancestral name of a *Sisaa* man.
Ya-I'aeeaeeaeee: Kitamaat man mentioned in an allegedly historical account. [574]
yaa: "Hello!" "Hail!" or "Greetings!"
ya-i: Exclamation having the significance of, "May you have a safe passage," said when a corpse is drawn through the roof.
Yaiks: One of the first men to settle at *Haiyumit* in the beginning of time.
Yaiwajis: Bella Bella man mentioned in an ancient story.
yeaeeaea: 1—Prerogative, tangible or intangible, which some *hahamat* possess in addition to a dance.
2—Similar prerogatives formerly displayed in ocean sites.
yees: 1—Call, that is, that which impels a *hamat* to dance.
2—*Hamat* whistle.
Yi'eeskilaas: Man sent down west of Kwatsa in the beginning of time.
yeeskis: Term, implying both wealth and great fortune, applied to a man able to give a memorial potlatch soon after the death of a relative.
yeyal'aeeas: Presents given by a prospective bridegroom to his future father-in-law. [431] [584] [825]
yic: Good, adjective.
yiks: Mountain goat.
Yil'eeksis: Grease Island.
yiksis: "All Right," cry used in a *hamat* dance.
Yilkal'a: Man mentioned in an ancient story.
Yi'yeeksaeeas: One of the first men to settle at *Hagaimit* in the beginning of time.
yoksaeeaeee: Bringing down of a call by means of the rite of *xenqhe-ats*.
yoksaeeaeeal: Presents given by the bride's relatives to the groom's when they come for her home on the wedding day. [431] [585]

Jr. Smith E-9 (1923-1923) 1923
WEA Bellacoola WEA

The beneficial purposes include: making a child grow up to be a good dancer, industrious, a swift berry picker, or a strong man; curing lung trouble; making the river erode where wanted; and two ways of stopping rain. The injurious purposes include: two ways of making a person grow up to be a thief; the causing of craziness and quarrelsomeness and the three ways of causing death.

The materials and actions used include: saliva of aspen leaves; a dead toad, used with hair, with a red cedar bark face wiper, and with hair pieces of thimble berry shoots which were accidentally dropped while being eaten; saliva of a yellow jacket's nest; a living raven with pilings; beaver paws, in two instances; a skin bracelet from a beaver's tooling; a dead wood-rat; a dead mouse; a grizzly bear's skin; a living owl squirrel with a bit of spruce twigs; setting fire to a wood-rat's house; and poking an ant hill.

To make a person a good dancer the saliva of the burned leaves of the aspen or trembling poplar were said to be useful, but Joshua said this may have been a joke. The Bellacoola Indians say the beaver dance. They never say that they tremble. When a baby was born, if the parents talked about it and the father desired that the baby grow up to be a good dancer, the mother or father got the leaves, burned them and put the saliva on the baby's hands, knees and elbows. When telling of this Joshua held his hands with the finger tips up and moved them as the Bellacoola do in dancing. Both rich and poor men danced.

A baby girl would grow up to be industrious, it was believed, if the warm flecks of a recently dead beaver were applied to her. The Bellacoola apparently observed the great industry of the beaver.

To make a baby girl grow up to be a fast berry-picking woman, the ring of skin from between two cuts around a beaver's tooling was put on her wrist and was left on until it wore off.

To make a boy grow up to be a strong man, a skin of the grizzly bear, was thrown over him, generally by his father.

For pilings on the large, more permanent class a simple cold, the patient experienced in something and some one secretly mixed the fresh pilings with saliva eggs and put the mixture

magic probably originated from observing the many very erratic and apparently purposeless movements of the rat squirrel.

When one wished to cause the child of one's enemy to grow up to be a quarrelsome person, a yellow jacket's nest was burned and the ashes were rubbed on the face, hands, and arms of the child. When the child grew up, it was believed, he or she would fight with everyone. The yellow jacket's natural defense of it's nest is interpreted as quarrelsome, even by white people.

The toad was a powerful medicine for the bad low used in witchcraft.

To make a man or woman die of crudeness, one of the hairs of the person's head was put in the body cavity of a disembowelled toad.

To make a person's face swell and separate until death came, the little pieces of coloured red cedar bark used to clean the person's face were put in the body cavity of a disembowelled toad. The idea underlying this was probably the reproduction of the warts of the toad on the face of the person.

To make a person die, a piece of the young shoot of a thistle bony, last by that person while eating, was put in the mouth of a toad. Death was supposed to take place in half an hour.

One very old man, Judas by name, boasts of having killed seven people by means of his bad low used in witchcraft, especially of having caused the death of Mr. John Clayton, who was the first white man to remain long in this area, having kept the Hudson's Bay store at Bella Coola, and later a store of his own, but who died far away from Bella Coola in 1909.

Mrs. Samuel King who died in 1922 was said to have been poisoned by Willie Black. Her father, Captain Schooner, was said to have stated that Willie would die in July on the anniversary of her death. Willie Black died in the summer of 1922. Captain Schooner died a few days later. He was said to understand medicinal witchcraft thoroughly. It was said that people often cut off the collars of Willie Black's shirts. Willie Black's father was so proud a chief so that people were ashamed, and consequently killed Willie by means of witchcraft with something in a bad low.

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Hmong word, [illegible] the name of the rainbow, which has been adopted from Chinese. During their monthly periods women generally seclude themselves in the house. The term is otherwise known in the world. The wearer of this ring is believed to be protected.

It is evident that the culture of the Bisyala is very greatly influenced by that of the Kadazan. The social customs and the political economy are almost a copy of those of the Kadazan. The influence has been so deep that words of even Arabic and of the mythical vocabulary of certain gods are purely Kadazan words, or derived from Kadazan sources. Thus the name Kinabalu (see p. 410) is purely Kadazan, meaning 'guard of over the world.' Kinabalu (see p. 410) is also a Kadazan word, meaning 'the rich one of the world.' The chief's name, Bilikadal (see p. 410) belongs to the same class of Kadazan names. On the other hand, the religious ideas of the Bisyala are very extensively developed and considerably but slightly influenced by their neighbours. The white Mohammedan tradition is peculiar to them, but has been partly adopted by the Kadazan. Among whom the Bisyala have intermarried.

[illegible]